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ABSTRACT

The origins and patterns of white presence on traditionally black public colleges and universities (TBPCU's) are considered for six distinct periods: (1) the pre-Civil War period, 1837-1859; (2) the period of the educational missionary, 1860-1885; (3) the period of reaction to white control, 1886-1916; (4) the decade of the great philanthropists, 1917-1927; (5) the era of the Bureau of Education, 1927-1954; and (6) the desegregation era, 1954 to the present. Prior to the beginning of the Civil War in 1860, the comparatively few blacks who managed to receive some education did so in practical areas and for utilitarian reasons. Twenty-eight blacks received a college education during this period, and two institutions of higher learning for blacks were helped into existence by white Quakers and Presbyterians. Several TBPCU's trace their origins to the second period, founded either by private institutions supported by missionary groups or as extensions of the federal government's Freedman's Bureau. During the third period, schools were able to teach on a higher level than in the past; some consolidated and all became better organized, but black institutions remained poorly financed and equipped. The third period occurred in reaction to the virtually all-white control of most of the black institutions. The fourth period seems to have had its root in the educational philosophy expressed by Booker T. Washington, who advocated that black education should concentrate on technical and manual training. The fifth period helped initiate the accreditation of black colleges. Finally, during the sixth period, the Supreme Court mandated desegregation. Information on specific colleges is included. (SW)

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THE WHITE PRESENCE AT TRADITIONALLY BLACK PUBLIC COLLEGES AND UNIVERSITIES: A SYNOPSIS

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INSTITUTE ON DESEGREGATION

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THE WHITE PRESENCE AT TRADITIONALLY BLACK PUBLIC COLLEGES AND UNIVERSITIES: A SYNOPSIS*

Charles I. Brown

Introduction

Since the enactment of Civil Rights legislation permitting the enrollment of white students at the 34 traditionally black public colleges and universities (TBPCUs) in 1965, the number of white students who have chosen to exercise this option ranges from dramatically high at several of these institutions to a mere handfull or token few at others.[1] However, when the reported figures are studied on a year-to-year collective basis, one easily drawn conclusion is that even though the attending whites still comprise but ten to twelve percent of the total student body at the TBPCUs, this percentage has been slowly but steadily growing larger with each succeeding school year. And though this overall ten or twelve percent may be considered small in some quarters, a considerable amount of controversy has been raised as to whether this student presence bodes for good or ill. And, as is more often the case than not, the zealots for each shade of opinion on this question can be divided into two main schools of thought.

On the one hand the otimists, both black and white, welcome this "reverse integration" feeling that by this action both short and long range advantages will redound to the benefit of the TBPCUs. Short range benefits most frequently cited as coming in the wake of the white student presence are (1) increased

*The author wishes to acknowledge with grateful thanks the very material assistance given to the preparation of this paper by Santha B. Bickford. Ms. Bickford is currently an Elementary School Teacher in the Public School System of Stevens Point, Wisconsin.

financial support, and (2) its corollary, an improved academic program and climate. As a long range goal, those who welcome the integration of white students on black campuses feel that consequent to this new student-mix, more tolerant attitudes will in turn eventually lend to the creation of an atmosphere more conductive to coping with the problems of living in a multi-racial and pluralistic society.[2]

On the other hand, those who are disquieted by the presence of white students see this flow of reverse integration as a threat to the uninterrupted continuance of the TBPCUs as a viable instrument for change in the black community. Furthermore, the supposedly more farsighted among this group, or those who supposedly have made careful study of the history of black and white relationships - of promises broken and of those fulfilled - warn rather ominously that the presence of white students of TBPCUs campuses are but the harbingers of encroachment that will brook no culmination until there has been a complete administrative takeover of these institutions by the white power structure. The most telling argument offered by the proponents of this view is, of course, the almost complete administrative takeover of formerly all-black elementary and secondary public schools.[3]

The merits of each of these opposing views have been put forward by their protagonists, of which there are aplenty for each side, most cogently elsewhere, so to repeat them here seems quite unnecessary. However, in advancing their respective views, both factions appear blinded to the fact that the white presence on the black campus is hardly a recent phenomenon. With particular reference to white youths attending college at institutions that were historically created for blacks, one finds upon reading the annals of the TBPCUs that even this current debate is not without its historical precedents.

If a brief of the author's position is permitted at this point, it is this: There have been few, if any, moments at all in the evolution and de-

velopemnt of the TBPCUs that they have been completely divorced or separated from the white presence, whether that presence was visible or invisible, and/or of beneficial or malevolent effect. By way of explanation, the white presence as a highly visible or overt influence on the development of the TBPCUs may be seen in the number of white founders, philanthropists, administrative officers, and faculty members who have assisted materially in the creation and nourishment of these institutions. By the invisible or more concealed white presence as it relates to the TBPCUs, I would again include philanthropists, organizations, agencies, and institutions who have contributed to the uplift, of the TBPCUs in various behind-the-scenes anonymous ways. But more importantly, this white invisible presence also includes persons, organizations, agencies and institutions who influence has had contravailing effects on the growth, well-being, and prosperity of the TBPCUs. A narrative of the care and feeding of the TBPCUs by this portion of the establishment is perhap more noteable for its malevolent acts of commission and ommission, so out of consideration for space and a seeming indifference of the white public and the apathy of the black public toward the oft-told-tale, only a summary of the deleterious effects wrought by contravailing influences perpetrated by the racist ideas of this group will be offered here. The first is the cultivation of an air of deliberate inattentiveness to the needs of the TBPCUs on the part of legislative bodies, whose memeberships continue to be predominantly white, and inattentiveness that has worked to the end that the TBPCUs have always had to assume the beggar's stance. Secondly, the fact that this posture of dependence has made for the imposition of but a pale carbon copy of white oriented programs of higher education upon the TBPCUs.

In that fuller accounts of the development of institutions of higher education for black Americans have been narrated elsewhere, the more limited argument chosen for this paper is that the white presence - whether visible or

invisible, beneficial or malevolent - on the TBPCUs is not a recent phenomenon. In this synoptic account of the origins and continuance of the white presence on the TBPCUs, the narration is unfolded in six fairly distinct periods: (1) The Pre-Civil War Period; 1837-1859; (2) The Period of the Educational Missionary, 1860-1885; (3) The Period of Reaction to White Control, 1886-1916; (4) The Decade of the Great Philanthropists, 1917-1927; (5) The Era of the Bureau of Education, 1927-1954; and (6) The Desegregation Era, 1954-Present.

The Pre-Civil War Period, 1837-1859

Prior to the beginning of the Civil War in 1860, the comparatively few blacks who actually managed to receive the rudiments of an education did so in very practical areas and for very utilitarian reasons. However, despite the severity of the restrictions placed on the education of blacks, 28 persons of color - by vent of herculean effort, uncommonly good fortune, the largesse and humanitarian spirit of white colonizationist, abolitionists, liberal churchmen, and the more wise, intelligent and benevolent slaveowners - actually managed to receive a college education. And though it is popularly believed that there were no institutions of higher learning for blacks were financially and materially helped into existence during this period by whites. The first, Cheyney State College, was initially founded as a school in Philadelphia in 1837 by a group of Quakers. The second, Lincoln University of Pennsylvania, was also founded during this period on the eve of the Civil War by the Presbyterian Church as Ashnum Institute in 1854.[4]

The Period of the Educational Missionary, 1860-1885

The second stage in the higher education of blacks has been referred to most appropriately as the period of missionary idealism. Many whites were very actively concerned with Negro education. Among these were wealthy indi-

viduals and humanitarian organizations who rallied to the cause and sent teachers south.[5] The reasons that the teachers left homes and families to face hardships and social ostracism vary widely, but their good intentions and their sincerity, as well as their very real contributions, have hardly been questioned by most scholars. However, one investigator who has looked closely into the problem feels that these missionary teachers "had more enthusiasm than knowledge," that they little understood the true nature of the task before them, and they aimed more toward transforming the Negroes than developing them.[6]

At any rate, several of the TBPCUs trace their origins to this period, being founded either as private institutions supported by one of the various missionary groups or as extensions of the federal government's Freedman's Bureau.

Bowie State in Baltimore, Maryland provides an example of both. Founded in 1865 by the Baltimore Association for the Moral and Educational Improvement of Colored People, Bowie received a "shot in the arm" in 1868 in the form of a grant from the Freedman's Aid Society which enabled the school to purchase a building from local quakers. Bowie State also benefited financially in 1871 from a legacy left by a Mr. Nelson Wells for the education of freed Negro children in Maryland.

school which had its beginning during this time is Morgan State in Baltimore which was founded in 1867 as the Centenary Biblical Institute with a white man, J. Emory Round, serving as its first president. The original purpose of this institution was to prepare young men for the Christian Ministry. A prominent couple, Dr. and Mrs. John F. Goucher, responded to this lofty purpose by donating the lot on which a cornerstone for a new building was laid on June 16, 1880.

Fort Valley State College as it exists today, represents the merger of two schools: the Fort Valley High and Industrial School in Fort Valley and the State teachers and Agricultural College in Forsythe. The school at Forsythe was founded by William Merida Hobard under the sponsorship of the American Missionary Association, and C. W. Center, another white, was a frequent contributor to the school in its early years.

Fayetteville State University in Fayetteville, North Carolina is rather unique in that it was established in 1867 by seven far-sighted and progressive blacks in the community. Even so, they were assisted in this venture by a white man who happened to be none other than General O. O. Howard himself, the commissioner of the Freedman's Bureau. The black founders purchased land and set up the organizational structure for the school, but General Howard erected the building and it was named Howard School in his honor.

In 1887, The American Baptist Home Mission Society founded Natchez Seminary, the predecessor of Jackson State College in Jackson, Mississippi. As in the case of Morgan State, Jackson was presided over by a white man, and by a succession of white presidents until well after the turn of the century. In fact, most of the schools founded during this early period were administered and staffed almost entirely by whites, a circumstance which eventually led to one of the first battles in what we have in modern times dubbed "the black power struggle."[7]

The Period of Reaction to White Control, 1886-1916

The years 1886-1916 are usually thought of as the period when education for blacks jelled or in more common parlance "came together." Schools were able to teach on a higher level than they formerly had. Some consolidated, and all became better organized. However, despite these improvements, schools

and colleges for blacks - then as now - remained poorly financed and meagerly equipped.[8]

The Period of Reaction to White Control is so named because it was during this time that many blacks began to chafe openly under the virtually all-white control of most of the black institutions. Blacks resented the patronizing attitudes of many of the whites as they became increasingly anxious to assume responsibility for their own affairs. Lending to this state of agitation was the fact that the trickle of black teachers was beginning to grow ever larger, and as teacher-training graduates they were anxious to begin teaching careers of their own. At the same time, the quality of whites who came south to teach in the TBPCUs began to noticeably decline. This sag in quality accompanied by a rising tide of racism in the south - and in the country as a whole - resulted in the stigmatizing and social ostracism of white teachers who taught blacks. But many white teachers, undeterred by stigma or social ostracism, continued to come south, however, many of those who came during this period did so not as much in the humanitarian spirit of their predecessors, but often merely to find employment. Indeed, as some have put the case these teachers were frequently those who had difficulty obtaining positions elsewhere.[9] In summary of the foregoing, it may be said, that the new supply of black teachers and the generally lower quality of white teachers, combined with the fact that thousands of acres had been set aside by the government for agricultural colleges in the Morrill Land Grant Act, were directly or indirectly responsible for the establishment of Alcorn, South Carolina State, Alabama A&M and North Carolina A&T.

In the case of Alcorn, as early as 1870, a district secretary of the American Missionary Association reported that some blacks in Mississippi were dissatisfied with white control of Tougaloo and pressured the state legislature to create a college especially for them where "nobody but themselves

would run the machine."[10] In response to this demand, the very next year the state purchased a defunct white school and set it aside for the education Negro citizens. It was named for James L. Alcorn, who was the governor of Mississippi at the time. Later, in 1878, the legislature declared Alcorn University to be "an agricultural college for the education of the Negro youth of the state, and to be hereafter known as the Alcorn Agricultural and Mechanical College of the State of Mississippi.

South Carolina State College also seems to have been established as a kind of reaction to white control. Prior to the founding of South Carolina State, on a site literally next-door to Claflin College, the state had contributed minimally to the financial support of Claflin, a Methodist institution. However, in 1895, the Constitutional Convention responded to pressures from blacks who were unhappy with the situation at Claflin by enacting provisions authorizing the legislature to create South Carolina State and to sever any interest with Claflin.

Thus, as institutions were established by states or came under state control during this period, they often did not have the high representation of whites on the faculty and in the administration that the church-sponsored institutions continued to have. With nearly all black presidents and all out but a few black teachers, the TBPCUs presented at least a "facade of black control."

In fleshing out this idea practically all authorities since DuBois have been quick to point out that this so-called black control was merely a facade.[12] A finding that has been upheld by the much acclaimed study of publicly supported higher education for blacks in the United States by Jencks and Reisman who concluded that, "Regardless of thier clientele or nominal purpose, public-Negro colleges have been white financed and white controlled."[13] All of the institutions were dependent upon predominantly white legislatures for financial

support. A support which was never very generous, and at times it was downright capricious. On at least one occasion, even a state supreme court got into the act. In 1887, the institution now known as Alabama State University was involved in a tiff over such a seemingly insignificant detail as the name of the school, and this resulted in a year's loss of operating funds. The school was originally founded as "The State Normal School and University for Colored Students and Teachers," but 1887 the legislature changed the name to "The Alabama Colored Peoples' University." However, in February, 1888, the Alabama Supreme Court ruled that public funds could not be used to support the school as a university, and state support of the school was withdrawn until the next year when the name was again changed, this time to "The State Normal School for Colored Students."[10]

North Carolina A&T also represents another good example of who really "called the plays." NCA&T began operation in 1890-1891, an entire term before the law creating it was passed. This was because the Morrill Act ear marked funds for bi-racial school systems and the A&M College for whites in Raleigh was established and ready to receive its share of funds in 1889. Legally, however, they could not do so until similar facilities were available to blacks. Resolution of this problem was found when the board of trustees in Raleigh was granted power to make temporary arrangements for the black agricultural and technical students. A plan was worked out with Shaw University in Raleigh, and NCA&T operated as an annex to them until 1894. Thus, North Carolina A&T has the dubious distinction of being established originally as a convenience to white students. However, to their credit whites figured very prominantly in the early development of NCA&T. James William Scott donated land for the building of the institution in Greensboro, and E. R. Hodgin, whom Victor Brown says was inextricably connected with the physical expansion of the school was the business manager of North Carolina A&T for many years.[15]

The Decade of the Great Philanthropists, 1917-1927

The fourth division in the scheme of Negro education has been appropriately called "the age of the great philanthropists." This movement seems to have had its root in the practical, conciliatory educational philosophy expressed by Booker T. Washington. Washington's materially influenced the establishment of the Phelphs-Stokes fund which financed an exhaustive and enlightening survey of Negro Education. When this study was completed in 1917, it ushered in a new era in Negro education by focusing national attention on its sad plight. This measure brought relief in the form of money and administrative know-how from many private philanthropic foundations. It also engendered interest in Negro education among many state legislators in the South. Some consequences of this interest was the establishment of Albany State in Albany, Georgia, and North Carolina Central University in Durham, North CArolina.[16]

The observation may also be made that during this period, even though the physical presence of the white man on TBPCU campuses was diminished in number, his influence on every aspect of higher education for blacks reached its zenith. The huge grants of money provided by the philanthropists usually administered by white southerners, and the legislative bodies which held the purse strings for many of the schools did not have even the token representation of blacks which they had during the period of reconstruction. This white dominance of higher education for blacks affected every phase in the lives of these institutions.

Booker T. Washington advanced the theory that education for blacks should concentrate on technical and manual training rather than on more scientific and classical types of educational programs, and his ideas were enthusiastically received by whites in both the North and South. As to why industrial education become so popular and its chief protagonist lionized may lie in what the late Henry Allen Bullock called the "intentional and unintentional accidents of

history."[17] Bullock theorizes that it was not the intention of whites to ever educate blacks, but finding themselves in a situation brought on by a series of unintentional historical accidents, were afraid not to educate blacks to the point that they could not be gainfully employed; but on the other hand, they did not want to educate them so much as to make them social equals and economic competitors. Industrial education suited these criteria perfectly and thereby became the intentional education for blacks.[18]

On this point, evenhandedness prompts me to say that the educational appeal of Washington's ideas was attractive to many blacks as well. So appealing, as a matter of fact, was Washington's philosophy to some Louisiana blacks that at early as 1901 the Farmer's Relief Association of Ruston, Louisiana authorized three men to write Washington requesting a man to help them start an industrial school. Washington's compliance with this request marked the beginning of Grambling College which was patterned after Tuskegee Institute in both curriculum and means of support. In 1918, Grambling came under the auspices of the county and finally became a state institution in 1928.

Much has been weitten elsewhere about the history and effects of this lean toward industrial education and away from more classical educational programs, so suffice it to say that the now oft-heard charge of irrelevancy in education, the mis-education and/or the under-education of blacks is again not unique to the present generation, for in 1933, Carter Woodson criticized a philanthropist who envisioned establishing a university based on the ideas of theorists whom he described as people with advanced degrees, but who have lost touch with the lives and needs of black people.[19]

Jencks and Reisman, in their study, called attention to the fact that the scope of land-grant colleges was extermely limited partly because state legislators saw them mainly as institutions for making Negro girls into teachers.[20] But apparently these legislators were not alone in this opinion,

for it is known that administrators of the Peabody Fund definitely preferred establishing normal schools oriented toward teacher training rather than endorsing the organization of curricular programs that would have required broaderbased colleges and universities. This philosophical preference directly affected the development of institutions such as Fayetteville, Elizabeth City, and Winston-Salem State Universities.

The Era of the Bureau of Education, 1927-1954

Nineteen hundred and twenty-seven marks the beginning of the fifth era in the history of the TBPCUs, for it was about this time that the United States Bureau of Education published its influential Survey of Negro Colleges.[21] This survey reported on the accomplishments made during the preceding periods and helped to set the stage for the accreditation of black colleges. The Southern Association, which was then and is now the primary white accrediting agency, was persuaded to inspect black colleges and universities and to publish a list of those which met minimum standards for accreditations. However, because the schools were for blacks, they were not admitted to full membership in the association. In lieu of full membership, the gambit used was to place the black schools on an approved list. The effect of this manuever was to deny recognition of the several blacks colleges and universities as being fulfliedged institutions higher learning.

Another facet of inestimable importance in this stunting development of the TBPCUs was the inexorable amount of pressure placed on the presidents and other highly placed authorities in these institutions. Dring this era, the presidents of the TBPCUs were faced with the seemingly impossible task of keeping the white legislators happy while at the same time attempting to serve the needs of black students and black communities in the most effective way possible.

During this period the push for accreditation again caused the level of

tension between blacks and white to rise to renewed heights. The toadying and placating made necessary for job security led, in its turn, to a very authoritarian atmosphere on most of the TBPCU campuses - a situation which contributed little to the encouragement of neither democratic development or free academic thinking. The presidents were often forced by their precarious situation to involve themselves with all sorts of administrivia which ordinarily would have been considered beneath the dignity of presidents in white institutions. These unbecoming mannners of behavior and their consequences were of course explained away as being the necessary modus operandi to maintain the required delicate balance between the races and the amount of appropriation monies sought and the amount of state appropriation monies gained.

What's more, in an effort to meet standards for accredidation, the TBPCUs had to look beyond the limits of their own race for people to fill the faculty positions, as there were not enough black doctorates to fulfill the requirements set by the accrediting agencies. While this did not appreciably increase the number of white faculty members in the schools in the deep South because whites were forbidden by Jim Crow laws to teach in black schools, it did increase the multi-racial and multi-ethnic composition of the faculties of a few northern TBPCUs to an extent unmatched by any predominantly white institutions. Thus, the cosmopolitan character of the faculties of several TBPCUs may be traced to the influence of white accreditation agencies.

In concluding this sketch of higher education for blacks during this nearly thirty year period, awareness of the importance of increased educational opportunity for blacks was engendered by the Bureau of Education and three TBPCUs were organized. In 1935, Norfolk, Virginia was established to meet the need for a junior college in the Norfolk-Portsmouth area. Mississippi Valley State in Itta Bena, Mississippi, was authorized by the legislature in 1946 and opened in 1950, and the old Houston College in Houston, Texas,

became Texas Southern University in 1947.

The Desegregation Era, 1954-Present

Since the publication of Holmes' Evolution of the Negro College in 1934, the black schools have entered still another era. This most recent period began in 1954 with the epoch-making decision of the Supreme Court, and has been called by Wiggins, et al, the "Desegregation Era."[22]

Although seven of the ten predominantly black colleges and universities located in the border states were already desegregated when the famous "Brown Decision" was handed down, none of the TBPCUs in the Deep South were. Ten years later in 1964, all public black colleges in the border states had desegregated and fifteen of those in the Deep South had enrolled a limited number of students. Today of course, all of the TBPCUs are desegregated, and the white presence increases in magnitude as advantage is taken of "reverse integration."[23]

A statistic that is perhaps even more significant for the future role of these institutions is that a whopping 70% of black students are currently enrolled in predominantly white colleges and universities.[24] My surmise is that while the TBPCUs will continue to educate a large number of black students who have a little or no access to other institutions, they obviously must adjust to the fact that increasing numbers of young blacks have other options and are choosing to take advantage of them. To meet this challenge the TBPCUs must be prepared to broaden their scope, strenghten their programs, and take all steps necessary to meet the growing competition from white institutions. One of the most obvious ways to meet this challenge is to recruit more white students.[25]

To those who look with askance upon such advice, it should be said that when compared with the reactions of whites when blacks integrated previously all white institutions, the "reverse integration" process has been relatively

unremarkable.[26] In other words there has been virtually no violence. The experience of Louis E. Williams at Coppin State College in Baltimore seems to have been quite typical. Williams felt that after the first term of his attendance he was accepted as "just another student."[27] From the foregoing and countless other interviews it may be reasonably conjectured that the current mix of students on the campuses of the TBPCUs will help to shatter the stereotyped images commonly held by both races. This view is perhaps best summed up by Virgil Clift who said that this student-mix is a new dimension of a liberal education, no matter how medieval the curriculum itself may be.[28] However, with the re-emergence of white students on the campuses of the TBPCUs who are good and some who are bad; some who are scholarly, thoughtful and some who are dimwits and dodos by anybody's standards; some who are of genuine courage and integrity and some who are but shameless slick operators; alongside these and more, are some who are democratic and humanitarian in outlook and even some whose outlook is akin to that of the super partiotic racists and bigots. The foregoing may be thought of by some as a balanced appraisal of the current situation, but even so, one nagging question remains uppermost in the minds of concerned blacks; "Does this new incursion of whites on the black campus represent the beginning of a new and brighter era or does it represent little else but the opening gambit of white patronization and influence that will lead eventually to a white administrative takeover of the TBPCUs?" — Only time will tell.

NOTES

[1]Advancement Newsletters, (Atlanta: Office of Advancement of Public Negro Colleges, 1969-Present); Charles I. Brown, The White Student on the Black Campus. (Atlanta: Southern Regional Education Board, 1973); Charles I. Brown and Phyliss R. Stein, "The White Student in Five Predominantly Black Universities," Negro Educational Review, 23 (October 1972) 148; Andrew H. Callaway, "Integration in Reverse: Going From Black to Black and White," College and University Business, (February 1972) 59; "More White Students are Enrolling in the South's Public Black Institutions", Regional Action, 28:8 (July 1977) 4; Racial, Ethnic and Sex Enrollment Data From Institutions of Higher Education - Fall 1976, (Washington: U. S. Dept. of HEW/OCR, April 1978).

[2]"Chancellor of NCCU Tells Board About UNC Controversy, "The Carolinian, (June 28, 1979) 6; Paul M. Decker, "A Study of White Teachers in Negro Colleges," Journal of Negro Education, 24:4 (1955) 501; Ada M. Elam, "Two Sides of the Coin: White Students in Black Institutions," Journal of The National Association of Women Deans, Administrators and Counselors, 41:2 (Winter 1978) 57; Stephen R. Graudbard, ed., "The Future of the Black Colleges," Daedalus, 100 (Summer 1971). E. Holsandolph, "Black Colleges Are Worth Saving," Fortune. (October 1971) 106; N. R. Klienfield, "The New Minority," Wall Street Journal, (April 25, 1972) 1; James E. Lyons, "Segregated Colleges: The Case for the Black and White Colleges: A Study in Waste," Educational Record 52(Spring 1971) 159; Benjamin E. Mays, "Black Colleges: Past, Present, and Future," The Black Scholar, 6 (September 1974); "White Student Saves Negro School, West Virginia State Prospers Under Integration," Ebony, (April 1955) 17; The White Student on the Black Campus," Regional Action 24:3 (November 1973) 4; Ida R. Stevens-Burghardt, Beliefs of White Students Enrolled in Selected Black Higher Education Institutions Concerning Housing and Student Activities,

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APPENDIX A

THE TBPCUs - PERIOD AND YEAR FOUNDED, FOUNDING AGENCY AND RACE OF FIRST AND CURRENT PRESIDENT

Pre-Civil War Period, 1837-1859

Institution	Year Founded	Founding Agency	First President	Current President
Cheyney State College	1837	Quakers (W)	White	Black
Lincoln University (PA)	1854	Presbyterian (W)	White	Black

Period of the Educational Missionary, 1860-1885

Alabama A&M	1875	State Legislature	Black	Black
Alabama State	1874	" "	Black	Black
Arkansas State	1873	" "	Black	Black
Bowie State	1865	White Civic	White	Black
Fayetteville State	1877	Black Civic	Black	Black
Florida A&M	1877	State Legislature	White	Black
Jackson State	1877	Baptist (W)	White	Black
Lincoln University (MO)	1866	Black Civic	Black	Black
Morgan State	1876	Methodist (W)	White	Black
Prairie View A&M	1876	State Legislature	Black	Black
Southern University	1879	" "	Black	Black
Virginia State	1882	" "	Black	Black

Period of Reaction to White Control, 1886-1916

During this period many blacks began to chafe openly to gain administrative control of the TBPCUs. This effort not only met with some success, but the following schools were established as well.

Albany State	1903	Black Civic	Black	Black
Bluefield State	1895	State Legislature	White	Black
Central State	1887	African Meth. Epis.	Black	Black
Coppin State	1900	City of Baltimore	White	Black
Delaware State	1891	State Legislature	White	Black
Elizabeth City State	1891	" "	Black	Black
Fort Valley State	1895	Black and White Civic	White	Black
Grambling State	1901	State Legislature	White	Black
Kentucky State	1886	" "	White	Black

Period of Reaction to White Control, 1886-1916 (Cont'd)

Langston University	1897	State Legislature	White	Black
U. Md. Eastern Shore	1886	" "		Black
North Carolina A&T	1891	" "	Black	Black
North Carolina Central	1910	Black Civic	Black	Black
Savannah State	1890	State Legislature	White	Black
South Carolina State	1896	" "	White	Black
Tenn. State	1912	" "	Black	Black
West Va. State	1891	" "	Black	Black

The Decade of the Great Philanthropists, 1917-1927

No TBPCUs were established during this decade. The most notable occurance was that Booker T. Washington, by precept and example, was able to convince philanthropists such as William Henry Baldwin, Andrew Carnegie, Anna T. Jeanes, George F. Peabody, John D. Rockefeller, Julius Rosenwald, John F. Slater, etc., to contribute to black educational institutions. Among others, this decade also saw the establishment of the Rural School Fund and the Southern Education Board.

Era of the Bureau of Education, 1927-1954

The most telling event during this era was the publication of the Survey of Negro Colleges by the United States Bureau of Education. This survey reported on the accomplishments made during the preceding periods and helped to set the stage for the accreditation of black colleges and the creation of several new ones.

Mississippi Valley State	1946	State Legislature	Black	Black
Norfolk State	1935	Black Civic	Black	Black
Texas Southern	1947	State Legislature	Black	Black

The Desegregation Era, 1954-Present

Compared with the reactions of whites when blacks integrated previously all-white schools, the "reverse integration" process has proved to be relatively unremarkable.

Again, as during the Decade of the Great Philanthropists, no institution has been established during this period designed solely for blacks, however, because of geographical location there are now 42 additional institutions, publicly and privately controlled, that have been re-designated as New Predominantly Black Colleges (NPBCs) by virtue of these institutions' full-time enrollment being more than 50 percent black. Among the public supported four-year NBPC institutions are the Medger Evers branch of the City University of New York, the Harris Teachers College in St. Louis, the University of the District of Columbia, and the College of the Virgin Islands in St. Thomas.

APPENDIX B

SOME INTERESTING SIDELIGHTS ON THE ORIGINS OF THE TBPCUs

1. Of the thirty-four traditionally black public colleges and universities, fifteen were started as private institutions. Included in this group of fifteen are the following:

   Albany State College
   Bowie State College
   Cheyney State College
   Coppin State College
   Fayetteville State University
   Fort Valley State College
   Grambling State University
   Jackson State University
   Lincoln University (MO)
   Lincoln University (PA)
   Morgan State University
   Norfolk State College
   North Carolina Central University
   Winston-Salem State University

2. In addition to being founded as private institutions, five of the above TBPCUs origins were also religious in nature.

   Albany State College was established in 1903 as the Albany Bible and Manual Training Institute with funds secured by Joseph Winthrop Holley, a black citizen who exercised leadership in securing support for the organization of a school that would benefit disadvantaged persons. Major initial financial support for the school was secured from the Hazard family of New port, Rhode Island. The state of Georgia assumed basic financial responsibility for the institution fourteen years later, in 1971, and changed it name to Georgia Normal and Agricultural College.

   Central State University originally existed as the "Combined Normal and Industrial Department" of Wilberforce University, under the auspices of the African Methodist Episcopal Church. It became an independent institution many years later by action of the Ohio General Assembly in 1941.

   Jackson State University was established in 1877 as Natchez Seminary by the American Baptist Home Mission Society, a northern based organization, for the purpose of preparing freedmen for the teaching profession and the ministry. Jackson State was subsequently relocated in North Jackson, Mississippi, in 1882 and again in 1904 to its present location.

   Lincoln University (PA) was established on April 26, 1854, due to the efforts of the Rev. John Dickey and members of the Presbyterian of New Castle which approved the plan advanced by Rev. Dickey for the establishment of "an institution to be called Ashmun Institute, for the scientific, classical and theological education of colored youth of the male sex." In 1866 the name of the Institute was changed to Lincoln University.

Morgan State University represents the fourth phase in the development of a college whose history spans more than one hundred years and four major epochs. Morgan State was chartered in 1867, the institution emerged in its first epoch (1867-1890) as the Centenary Biblical Institute, in its second epoch (1890-1938) as Morgan College, and in its contemporary period (1935-1975) as Morgan State College. In 1975 Morgan State College became Morgan State University.